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by the boards to attend them during the entire session. With more complete co-operation and greater mutual confidence these centers may become even more fruitful in decisions and preparation for Christian leadership.

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### WHAT THE CHURCH BOARDS OF EDUCATION ARE DOING

R. L. KELLY

An address delivered at the annual meeting of the International Convention of the Disciples of Christ, September, 1921.

Properly to comprehend what some of the Boards of Education are doing, one must be a believer in miracles. For through the providence of God, with the Boards as instruments, blind eyes have been opened, deaf ears have been unstopped, and the lame have leaped with joy.

I do not need to go beyond the limits of the recent history of the Disciples of Christ for concrete evidence of the truthfulness of my declaration, that is, if you believe a miracle to be the triumph of spirit over matter and untoward events. For you have demonstrated within the past few months, in meeting your Interchurch Underwritings, that the phrase "mere scrap of paper" is not in the Disciples' vocabulary. No more heartening incident has occurred in recent years than your courageous discharge of this unwelcome duty. Let us give another concrete illustration.

One year ago the "Christian Education Movement" was launched by the Board of the Methodist Episcopal Church, South. Here was a constituency of two and one-quarter millions, most of whom had serious educational short-sightedness and ears dull to the appeal of Christian education. In places educational progress was thwarted by jealousies and hostilities. The cause of education had not been included in the Centenary Movement. Not only was there marked indifference among these people to the claims of Christian education, but they were wearied with many campaigns and many of their Centenary and other pledges were unpaid. As if these were not difficulties enough, the unprecedented economic depression intervened. When the campaign began, cotton was 40 cents per pound; when the period

for making pledges came the price had dropped to 10 cents. Rice, which had been \$3 per bushel, was now 60 cents per bushel.

And yet within twelve months the ninety institutions of the Southern Methodist Church were welded into a unity and a profound conviction was burned into the imagination of the membership that the salvation of the church comes through its functioning as an educational enterprise. With the unification and education of the church—a short course to be sure, for such marvelous results—came an appreciation of the Christian truth of the trusteeship of life and property. As a part of the campaign a call was issued for five thousand young people for service in the pulpits at home and the mission fields abroad, and more than five thousand responded. Thirty-three million dollars was asked for the schools and within the ten days devoted to pledge making, in spite of all obstacles, \$18,000,000 was subscribed. All the goals set up as objectives, except the financial one, were fully reached within the first twelve months of the two-year campaign. The leaders confidently expect to realize the total financial objective within the next year.

The educational activities of the Congregationalists during the past year represent a widely different temperament and method. If the achievements of the Southern Methodists constitute the most spectacular development of the year, the accomplishments of the Congregationalists represent perhaps the most significant. The Methodist campaign has been and is being conducted very generally along the now somewhat standardized lines of the Men and Millions Movement, the Centenary, and the Interchurch World Movement campaigns, although there were refinements in some of the departments, as for example, the quality of the publicity, not before attained perhaps. On the whole, however, the methods were of the “ promotional ” type—intensive work under high pressure.

The Congregationalists have worked with greater deliberation. The Congregational National Council, two years ago, appointed an Educational Commission composed of leading educators of the church. This commission asked the Council of Church Boards of Education to make a comprehensive survey of Congregational institutions with special reference to their fields and their curricula. This study was based upon the American Col-

lege Survey of the Interchurch World Movement. It covered eight or ten states. In the light of this study the Council of Church Boards of Education drew attention to certain prevailing principles and tendencies and made specific recommendations for the work in individual institutions. A supplementary study was made by a member of the staff of the Congregational Education Society. As a first large result of these investigations the Educational Commission proposed to the recent National Council in Los Angeles the establishment of a Congregational Education Foundation to be equipped financially and to be guided by personnel adequate for a far reaching piece of constructive educational work. Frankly, the models for the Congregational Education Foundation are the Carnegie Foundation for the Advancement of Teaching and the General Education Board, endowed by Mr. Rockefeller. The National Council this year ratified the proposal and has appointed the trustees of the Foundation. It will take some time to put this plan into operation, but when achieved it will have an element of stability which the high-pressure campaign lacks. The Congregationalists are digging deep and laying permanent foundations. Of even more far-reaching significance is this step, however, for the cause of Christian education because while the Congregationalists have always been conspicuous leaders in American education, their institutions have heretofore been quite independent of the churches. Invariably they have had self perpetuating boards of trustees and little or no formal or informal church affiliation. This step does not indicate a departure from tradition on the formal side. But it does indicate a group consciousness which is new and a determination informally and really to develop a worthy system of Christian education under Congregational auspices.

A survey of your institutions, similar in purpose and method to that made of Congregational institutions, is now being made by the Council of Church Boards of Education, and will soon be placed at the disposal of your Board of Education.

Already the fact has been disclosed that the Disciples lead perhaps among the church college groups, in the curriculum emphasis upon Bible teaching. The statement sometimes made that higher education in America has forsaken the Bible as a text book does not apply to colleges of the Disciples of Christ.

The Methodists, South, and the Congregationalists represent extremes as to general methods of operation. The method of most of the Boards of Education lie between these extremes. Nearly all of the denominations are now conducting financial campaigns or have just completed them. In some cases these campaigns are conducted by the boards, and in others by the institutions themselves with the boards co-operating, or by the forward movements of the churches with the educational boards participating. The Southern Baptists completed their campaign for \$75,000,000 for education with an over subscription. The campaign of the Evangelical Association for \$1,425,000 for education also was over-subscribed. In the aggregate, the post-war askings of the boards and affiliated institutions for Christian education quite exceeds \$325,000,000, and there is good indication of ultimate success on the part of almost every group. Some of these campaigns are to extend to 1924 or 1925. The board of the Presbyterians, U. S. (Southern) are working their field section by section, and by this means are invariably attaining the results sought. The Methodist Episcopal institutions are working by institutions and with uniform success under the general leadership of the Councilor in Finance of their Board of Education. This Methodist Episcopal development, however, is not a "movement." The term "movement" is being consciously avoided, and the campaigns are carried on quietly without church-wide publicity of any sort. They represent a reaction in method from the Centenary and the Interchurch World Movement.

One of the most hopeful developments of the year within this field has been fostered by the General Board of the Presbyterian Church in the U. S. A. I refer to the so-called Challenge Fund. The General Board of Education has divided Presbyterian colleges into groups whose campaigns are allotted to successive periods of time. The General Board pledges a definite percentage of the annual challenge fund to a given college—the amount of the percentage depending upon the size of the goal sought by the college and upon the needs of the particular college. As a result of these pledges the colleges have been stimulated not only by the expectancy of financial assistance over and above that which they may secure by their own efforts, but be-

cause of the practical assurance that they are not fighting single-handed but have the sympathy, the prayers and the financial support of the great church with which they are affiliated, and which they are trying to serve. On the other hand the membership of the church is brought to feel a sense of solicitude for and ownership in her institutions of learning for the pledges of the Board of Education are met through contributions in the Every Member Canvass. As a result of this method it was asserted at the last General Assembly that "Never before have the colleges reported additional pledges to their funds to an amount anywhere near the amounts reported this year." It has furthermore been demonstrated by the colleges that have had the full aid of the Finance Department of the Board that they have not only been more successful in their results, but have attained the results at much smaller expense than is involved in the methods and practices of the professional campaigner. Certainly the recent achievements have been little less than phenomenal in this field as well as in most of the fields with which the boards have to do. The past decade has marked by far the largest degree of progress—in spite of the war and financial crisis—the older boards have ever known while during the decade several new boards have been organized and have attained commanding influence.

Of such a kind is the board of the Northern Baptist Convention. When it was organized ten years ago the board was without means, without prestige and faced, on the whole, a most disheartening situation. To be specific, it was found that as compared with other leading Protestant groups, relatively few Baptist young people were enrolled in colleges, and education was not a subject of Baptist interest.

Within the decade the Baptists of the North have assumed their share of definite responsibility for the education of the nation. The number of their students has increased 70%, the assets of their institutions 95%, the number of their student pastors from two to thirty-four. The Baptist Convention in 1915 adopted a five-year program, the educational objectives of which were student pastors in twenty-five universities, one thousand Baptist students in theological seminaries, fifteen thousand students in colleges and universities, and \$6,000,000 for additional

endowment and equipment at home and abroad. They now have pastors in thirty-four rather than twenty-five universities, they have 17,000 instead of 15,000 colleges and university students, they have raised \$40,000,000 instead of \$6,000,000, and they have failed to attain their goal only in the matter of recruits for the seminaries. Instead of one thousand students they have secured but four hundred and fifty-one. A year ago the Christian spirit and purpose of Baptist institutions of learning was publicly challenged by leaders within their own ranks and the utter groundlessness of the charges was conclusively proven by the board during the past year.

This brief description of the major activities of the Baptist Board calls attention to the important fact that the boards have a wide range of interests and a variety of functions. They are by no means confining themselves to financial campaigns. They do not place first emphasis upon the securing of money—not even for themselves—and some of the boards now have invested funds which pass the million mark.

In some instances, as for example, the Congregational Education Society, the board has jurisdiction over the entire field of religious education; in church schools—Sunday and week day—in colleges, seminaries and training schools. The Congregational Education Society also has a department of social service and one of missionary education.

In the case of the Presbyterians, U. S., the work of Christian education and that of ministerial relief are in the hands of the same organization. This board is doing a notable piece of work in promoting education for the ministry and missionary service, and in securing higher salaries for ministers, in accumulating an endowment fund for ministerial relief, and the board is now formulating a system of insurance and pensions for ministers.

The Methodist Episcopal Board is making an important contribution to the education of the Southern Highlanders, those original Americans who “return such splendid dividends in consecrated manhood and womanhood.” They also are expending a relatively large sum in building up a system of education through their conference courses of study for young men who

have had no other opportunities for constructive theological or ministerial training.

But the lines of service just mentioned are somewhat aside from the leading activities of most of the boards. Perhaps these leading activities may be summed up roughly under five heads.

1. Most of the boards have more or less direct contact with their established educational institutions. The boards are concerned to stabilize these foundations of Christian education and to assist in formulating their policies. Several of the boards participate in the standardization and classification of their schools, colleges and universities. They sympathetically set goals of attainment, educational and financial, for their institutions which they then proceed to assist them in reaching. In some instances this work has been so scientifically and so conscientiously done that the General Education Board and similarly endowed agencies rely for certain types of information upon these church boards. The value of the prestige in the educational world which some of the denominational colleges have thus secured is beyond computation. The boards believe that an institution of learning must be worthy to stand up alongside the state institutions without embarrassment or apology. Almost without exception, in the boards which have been departmentalized there is a college secretary.

2. They are coming more and more to realize their responsibility for introducing and maintaining religious interest and life in the great state and independent colleges and universities. They realize the inability of the state institutions and the indisposition of some of the independent institutions to include this crown of all education in their total program. They know that scores of thousands, indeed, hundreds of thousands of the choicest children of the churches are spending their academic careers in these great institutions, practically unshepherded by their alma maters. They have heard the Macedonian cry of many of these institutions to come over and help them and they have heard the call of the Christ to "feed my sheep." Most of the boards have a university secretary. One of the boards operates in sixty-three state and independent universities.

3. The boards are impressed with the absolute necessity of the entire system of American education being permeated with



the spirit and power of Christianity. They are valiantly fighting for this fundamental tradition of American education. They feel that nothing less than this will guarantee the permanency of our governmental structure, of our civilization itself. They believe this is a sine qua non of a healthy and sane democracy. To this conception which is an unalterable conviction, they have solemnly pledged themselves. They know much of the American public does not have this ideal, they know the constituency of the churches themselves are often unconcerned and indifferent. They realize they have a mighty task, but they have a clear discernment that this way lies Christian progress and American civilization. Several of the boards have departments of publicity to assist in this program of propaganda.

4. The boards realize that such a result can eventuate only as there is an army of professional and lay workers, men and women consecrated to these ideas and qualified by natural endowment and long and careful training for so matchless a task. They are therefore addressing themselves to the great enterprises of evangelization, of vocational guidance and life enlistment and recruiting. They assist in school and college visitation, they promote vocation days and life work conferences, they participate in student conferences and assist in the establishment of lay workers' training schools, and that worthy candidates without adequate means for educational preparation may not be eliminated from the opportunities of this service, they promote children's day funds, students' loan funds, scholarships and employment bureaus. Last year there was returned to the Methodist Episcopal Student Loan Fund alone almost \$150,000 by former beneficiaries. The boards set store by the young life of the churches. Most of them have one or more life work secretaries, men and women.

5. The boards realize that the total task as thus inadequately set forth cannot be realized if there is denominational jealousy and rivalry. It is a task not for blind and prejudiced partisans. The task calls for enlightened statesmanship. The boards therefore have repudiated the principle of competition as ineffective and unchristian and have committed themselves to the principle of co-operation. They seek the best means of bringing their own institutions and constituencies into co-operative relationship

and they have banded themselves together into a council of Church Boards of Education for the study of their common problems, for the interchange of ideas and methods, for the awakening and communicating of inspiration, for the strengthening of courage, for the development of that power which inheres only in unity. The boards individually and collectively constitute a league of hearts striving to perpetuate the methods and the message of Him who taught as man never taught.

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### **NORTHERN AND SOUTHERN PRESBYTERIANS OF KENTUCKY GET TOGETHER IN AN EDUCATIONAL PROGRAM**

**DR. E. P. HILL**

Notable action was taken at recent synodical meetings of the Northern and Southern Presbyterians in Kentucky whereby Centre College, Kentucky College for Women and Louisville Theological Seminary are brought under joint control of the two denominations and a financial campaign for \$1,000,000 is projected.

According to the plan adopted the trustees of the two colleges elect their own members, but one-third of the members must be ratified by the Northern Synod and one-third by the Southern Synod, the other third to be elected by the two-thirds of the trustees whose election to the board is not submitted for approval to the Southern Synod.

In view of the advantage thus given to the Northern Synod as regards the two colleges, the Southern Church is given a controlling interest in the Louisville Theological Seminary, one-third of the trustees being elected by the Northern Synod and two-thirds by the Southern Church.

The most significant feature of the new arrangement is the fine spirit which the two cooperating bodies displayed in adopting the plan, as is shown by the following extract from the report of the joint commission that was presented to both Synods:

“ You will be happy to know that these meetings have been rich in cordiality, and that the brethren have been most willing to adjust all difficulties. The difficulties that we encountered were those of circumstance, not of desire or of feeling. And had